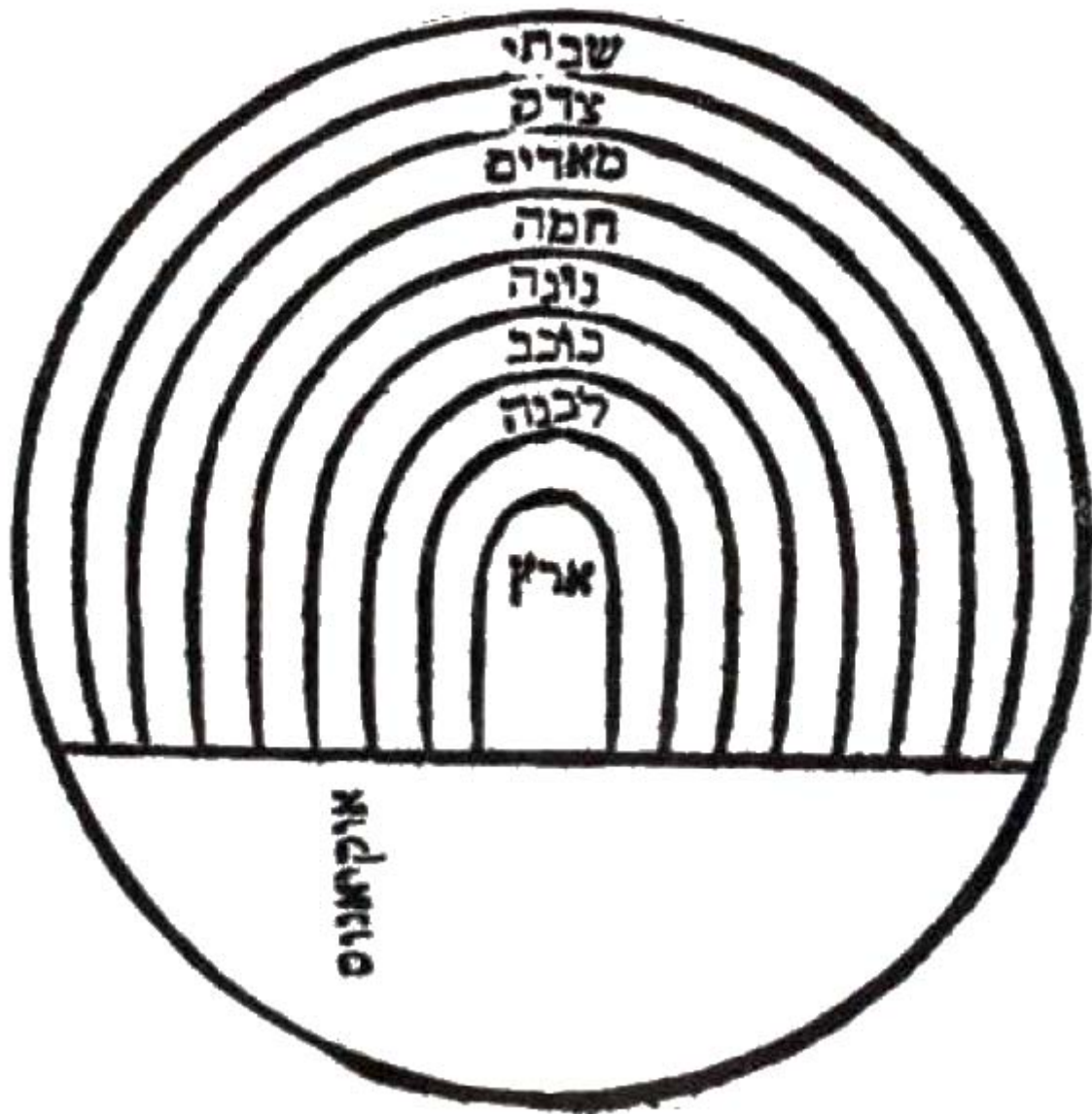


THE WISDOM OF THE CHALDEANS

An ancient Hebrew magical & astrological Text

Translated by Moses Gaster



Transliteration of Hebrew names

א	A		ל	L
ב	B		מ	M
ג	G		נ	N
ד	D		ס	S
ה	H		ע	'
ו	W		פ	P
ז	Z		צ	Ş
ח	Ḥ		ק	Q
ט	Ṭ		ר	R
י	Y		ש	Š
כ	K		ת	T

Note: The chapters follow the weekly planetary order: Sun, Moon, Mars, Mercury, Jupiter, Venus, & Saturn.



THE WISDOM OF THE CHALDÆANS

This is the book used by the Chaldeans, which they composed through their meditations and speculations in divine wisdom, and through the overflow of the spirit of prophecy upon them; by their strong adherence to their wisdom, their meditations in divine wisdom and their speculations concerning the spheres and the spirits that rule and move them. For in each sphere there is an angel that moves it. They investigated the nature of those angels and they found that they all partake of one nature, but that each one changes its nature in accordance with changes in the appearance of the beings of the world. They further investigated whether each angel was fulfilling his message in person, and they found that the angels had servants who fulfilled those messages. And as the wisdom of man is greater than that of any other living being, they further investigated every subject, and discovered the things over which the angels were appointed. And from the time they used them, they rejoiced mightily and they continued to search and to inquire; they performed many deeds, and they wrote many books, but their successors did not understand how to study them, until Raziel came and revealed the mysteries; and after him came the primitive Enoch. From that time on, this science spread all over the world; some understood it, others did not. I pored over many books, and this is what I have gleaned concerning the seven angels of the week, and concerning the hours and their figures, and their position, and their use, and the manner in which one could make them serve one's purposes, and wherefore they are called by such names. These names are evolved out of the names of the rulers, as thou shalt see anon.

The names are written over the heads of each of the Angels for the different days.

1. On the first day rules **RPAL**. His figure is that of a man sitting on a throne with hands and feet outstretched. On his right hand serves **RHBYAL**; on his left **PNYAL**; over his head **ARYAL**; and under his feet, **LHBYAL**. Their use is to cure all manner of disease, to preserve man from all wicked Shiddim (demons), and from all evil spirits which cause illness to man. If thou wishest to heal a man from enchantment, or from evil spirits, or from madness, or from any of the things mentioned, then draw the picture of a man on virgin parchment with both hands outstretched; under the right hand, draw the image of a little man, and write on his shoulder **ARYAL**; at his feet draw the image of another man, but with red ink, for this is an angel appointed over fire, and write on his shoulder **LHBYAL**, and under them the following conjuration: "I conjure thee, **RPAL**, thou and thy servants who are called by thy name, and whose name is included in their names, **RHBYAL**, **PNYAL**, **ARYAL** and **LHBYAL**, in the name of **AZBWGA**, that thou healest so and so from all illness and all hurt, and all evil spirit. Amen. Amen, Amen, Selah, Selah, Selah."

2. On the second day rules **GBRYAL**. This angel is like a man with horns. On each horn there is an angel in the likeness of a man. He also has ministering angels, as has been described above for the angel **RPAL**. His position is like a man with outstretched arms. On his right hand, serves **G'RYAL**, on his left **KRWBYAL**, on the right horn **RHBYBYAL**, on the left horn **AHRYAL**, and at his foot serves **LHBYAL**. He helps to strengthen those who are imprisoned; further to conquer whatever it be that thou wishest to conquer, be it in war, strife or any other cause. Thou must then draw on a silver tablet the image of this angel as described. Under his right arm, draw the image of a little man and write on the shoulder **G'RYAL**; under his left arm, draw a little man and write on his shoulder **KRWBYAL**; on the right horn, write **RHBYBYAL**, and on the left horn, draw the figure of a little man attached to the horn. Write on the forehead or shoulder **YWAL**. On the back of it, draw the image of a man and write on the forehead **AHBYAL** (? **AHRYAL**), at his feet draw the image of a little man, the angel of fire, and write on his shoulder **LHBYAL**. Carry this with thee and no one will be able to hurt thee from small to great, and thou wilt win in every strife and battle. If thou placest this tablet among thy wares, thou wilt soon sell them, and if thou writest these names on parchment and carriest them with thee, they will be very useful to thee. They must be written with green ink. On the back of the tablet, thou must write....*[lacuna]*..., for this is its sigil, and it must be written in the sight of the Moon.

3. On the third day rules **SMAL** (Sama'el). He is in the likeness of a man with outstretched arms. He has angels that serve him, but he has no horns, and their position is as follows: on his right hand serves **SHRYAL**, on his left **MHRYAL**, behind him **AHZNYAL**, and at his feet **LHBYAL**. Their work is to destroy, annihilate, kill, and perform all manner of evil. If thou wishest to be able to cut with a knife or sword better than any other man, make an apple of hard iron, and write on it: "In the name of **SMAL**" and his servants, and make out of it a knife or sword, and then thou wilt be able to cut whatever thou wishest, and better than any other man. If thou wishest to win in any battle, take a tablet of silver, copper or iron, and draw on it the figure of **SMAL**. Under his right arm, draw a little man, and on his forehead write **SHRYAL**; under his left arm draw a little man and write on his forehead **MHRYAL**; behind him, draw another figure of a little man, and write on his forehead **AHZNYAL**; and under his feet draw another little man and write on his forehead **LHBYAL**. And draw a sword in the hand of **SMAL**; on that sword write these names: **HTKYAL**, **AYMYAL**, **LHBYAL**, **HSMRYAL**. In the other hand, draw a human head which he is intending to cut off. On the back of the plate write: **DL DM**, for this is its sigil. And it must be written in the hour of Ma'adim (Mars). If thou wishest to destroy a house, town, road, or village, write: **SMAL** and his servants, with blood on the day of Mars, upon the garment of a hanged man; place it in the mouth of a frog and bury it in a house in which no man dwells, and it will be destroyed. Thou must however stop the mouth of the frog with a little wax, and write **DL DM** on the wax. Thus shalt thou act wherever thou wishest. If thou wishest to kill a man, write: **SMAL** and his servants on that person's garment with the blood of a snake, and place it in the mouth of a puppy, and close its mouth with red wax, on which thou hast written **DL DM**, and bury it at a crossroads. That man is sure to die

within sixty days, unless he goes away from that place before the end of that time.

4. On the fourth day rules **MYKAL**. He looks like a man holding a horn in one hand, and his hands are stretched out. At his right serves **M'SAL**, at his left **YHTMYAL**, on the horn stands **KWKBYAL**, behind him serves **A'LBAL**, and at his feet **LHBYAL**. The benefit obtained by these angels is to grant knowledge and wisdom to men. If thou wishest to be served by these angels, take a piece of pure silver or lead and draw on it the image of a man with outstretched arms. Draw under his right arm the image of a little man, and write on his shoulder **YHTMYAL**; over his head draw a man holding a horn and write on the forehead or shoulder **KWKBYAL**, and under his feet draw the image of a little man, with red ink, for he is an angel of fire, and write on the forehead **LHBYAL**; and this plate is very useful for gaining knowledge, wisdom and understanding. If a woman has difficulties in childbirth, place this tablet on her chest and she will be soon delivered of the child. If a man is ill, place this tablet upon him whilst he is asleep. If he sleeps on quietly and does not wake, it is a sign for life, but if he wakes up quickly, know that it is a sign of death. If thou wishest to know whether a man is enchanted or not, write the name of **MYKAL** and his servants on an egg with saffron, and place it under the bed on which he sleeps. If on the morning thou breakest it, it is boiled and there is a drop of blood in it, then it is a sure sign that he is under a spell. If thou wishest to make a child learn more than any other, then wash this tablet on every first night (?of the month or week) with white wine, then take the tablet in the right hand and turning towards the sunrise, utter the following invocation:

“I conjure thee, **MYKAL**, thou and thy servants who are called by thy name and whose name is included in theirs, in the name of **TMQŠYA**, that thou givest me a heart to know all that I have been taught and that I continue to learn, to hear, and to understand all that I shall be taught in the future. Open my heart to study, and my eyes to see, and my hands to write, and my ears to listen.”

He must then drink of the wine and eat fresh bread with honey, and he will become wiser than any other man. He must write on the back of the tablet the name **ABG**, which must be done in the hour of Kôkab (Mercury).

5. On the fifth day rules **ŠDQYAL**. This angel is in the likeness of a man with two horns; on one of these horns there is the likeness of a man, and he also has serving angels as the aforementioned angels. Their position is as follows. The angel in the likeness of a man has his hands outstretched; on the right hand serves **ŠWRYAL**; on the left **DHBYAL**. He has two horns, and serves **Y'ŠYAL**; behind him serves **APRŠYAL**, and at his feet **LHBYAL**. These angels grant grace and favour to all those who carry them. If thou wishest to use them, make a tablet of silver or lead, and engrave on it the image of a little man, and write on his shoulder **ŠWRYAL**; draw then under his left hand the image of a little man, and

write on his shoulder **DHBYAL**; then draw on his head two horns; on the right horn draw the image of a little man holding fast to it, and write on his shoulder **QDWŠYAL**; similarly do on the left horn, and write on his forehead **Y‘ŠYAL**. Behind him draw the image of a little man, and write on his forehead **APRŠYAL**; and under his feet a little man, and write on his forehead **LHBYAL**, written with red ink. The use of this drawing will be that whoever carries it about him will find favour and grace in the eyes of man and prince, and he will obtain all he wishes. If he happens to fall in with a host of prisoners, he will not be bound, and everyone will render homage to him. On the back of the plate write **YLY**, for this is its sigil. If thou placest this tablet where there are few persons, they will quickly multiply and become numerous, for they will come from every part to live there. If thou wishest to test it, put it among bees, and they will multiply and become numerous. Whoever carries it about him, no man will be able to prevail against him. It must be written at the hour of Tzedeq (Jupiter). If thou placest the tablet on the seat of a ruler or carriest it about thee everyday, thou wilt prosper in greatness, and if thou placest it on the seat of a workman, he will get very much work.

6. On the sixth day rules **‘NAL** (‘Ana’el). This is the angel appointed over all manner of love. This ruler is in the likeness of a woman. She has in one hand a mirror in which she beholds herself, and in the other a comb with which she is combing her head. She, like unto other angels, has serving angels; she also holds her hands outstretched. On her right arm serves an angel whose name is **‘RBYAL**; on the left one called **NYNYAL**; over her head one whose name is **LHBYAL**; and at her feet one called **AHBYAL**. If thou wishest to use them, make a tablet of fine silver, draw upon it the likeness of a woman in the name of the woman thou likest. Then write on her shoulder her name and the name of her mother, and the name of the one who desires her, and that of his mother; and draw her hands outstretched. Draw then under her right arm the figure of a nice young man, and write on his shoulder **‘RBYAL**; under her left arm draw the figure of another young man, and write on his forehead **NYNYAL**; behind her draw the image of a man with red ink and write on his shoulder **LHBYAL**. The use of this picture of the woman on the tablet is that it gains for thee the love of that man or woman whom thou desirest, with a strong and unbreakable love. Thou hast only to touch this tablet and they will run after thee, especially that woman whose name thou hast written on the tablet. And thou must utter the following conjuration:

“I conjure thee, **‘NAL**, thou and thy servants who are called by thy name, and whose name is included in theirs, **‘RBYAL**, **NYNYAL**, **AHBYAL**, and **LHBYAL**, in the name of **AWRYAL**, with the countenance flaming all round, inflame so-and-so with my love and with my strong affection, and may her destiny be united with mine, in the same manner as Adam was united to Eve. May she not have any chance to eat or to drink, or to sleep, or to

stand, or to sit, before she is in love with me *skry* (?) and until she comes to me and fulfils all my wishes and desires.”

Then warm the tablet on the fire and thou wilt see marvellous things. If the person in question is a man, then say: “That he may fulfill my wish”, viz. this or that thing. On the back of the tablet write **SYT**, for this is its sigil, and write it on the hour of Nogah (Venus). It is also somewhat in the figure of Tzedeq. And they say that if the image is drawn with the ‘thunderstone’ and placed on a closed door, the door is sure to open by itself.

7. On the seventh day rules **QPŞYAL**. This angel is of bad augury, for he is appointed only over evil. He is in the likeness of a man in mourning, and has two horns, and angel servants as the other angels aforementioned. On his right hand serves **QWBYAL**; on his left **PŞHYAL**; on the right horn **ŞPRYAL**; on the left horn **YHŞYAL**; behind him stands **AHYAL**; and at his feet **LHBYAL**. If thou wishest to make use of them to lower a man from his high position, make a tablet of tin and draw on it the likeness of an old man with outstretched hands; under his right hand draw the image of a little man, and write on his forehead **QWBYAL**; on the left, the image of a man crying, and write on his shoulder **PŞHYAL**; on the right horn, the image of a man flying on two wings, and write on his forehead, or on his shoulder, or between his sides, **ŞPRYAL**; and on the left horn draw another man with wings outstretched flying, and the wings of one must be touching the wings of the other, and write on his forehead, or on his shoulder, or on his sides, **YHŞYAL**. And behind him draw the figure of a man with open wings, flying, with his hands on his forehead, and write on his forehead **ASYAL** (? **AHYAL**); and at his feet draw with red ink the figure of a man, and write on his shoulder **LHBYAL**. The use of this tablet is that if thou placest it on the seat of a mighty man, or a king, or a priest, he will fall from his position; and if thou puttest it in a place where many people are assembled, they will scatter and go away from that spot. If thou placest it in a spot where they are building a town or a tower, they will be destroyed. If thou placest it in hives, the bees will flee from there. Write the name of **QPŞYAL**, and those of his angels, on pure parchment, and place it in a reed cane with seven knots, and utter the following conjuration: “I conjure thee, **QPŞYAL**, and thy host, in the name of the Most Holy; guide me to that and that place without hurt or harm.” They say that a man will ride in one day the distance of a hundred days’ travelling. Write and draw the images as described above, and the name of a man and of his mother, and place it in anything thou likest, and tie it unto the wings of a dove, or of a bird in the desert, and conjure: “I conjure thee, **QPŞYAL**, and thy whole host, that thou drivest away so and so, that he be wandering about, to and fro, in the same manner as the Lord drove Cain away, to be wandering to and fro, so shall so and so be; he shall find no rest to the sole of his feet.” He is then to let the bird fly. That man will be wandering to and fro without rest and without ceasing. If thou can’st not find a bird, take a pot and place into it all that thou would’st have bound round the wing of the bird, stop the orifice of the pot with pitch, so that water should not get into it, and throw it into the river. As long as the pot is swimming on the river, so long will that man be wandering about, until it breaks or water

gets into it, or it sinks. It must be written in the hour of Shabtay (Saturn). On the back of the tablet, or the parchment, write **ANY**, for this is its sigil.

